



THE EPISTLE TO THE GALATIANS.

THE
EPISTLE
OF
THE APOSTLE PAUL
TO THE
GALATIANS.

WITH A
PARAPHRASE AND INTRODUCTION

BY
SIR STAFFORD CAREY, M.A.

WILLIAMS AND NORGATE,
14, HENRIETTA STREET, COVENT GARDEN, LONDON;
AND
20, SOUTH FREDERICK STREET, EDINBURGH.

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PREFACE.

THE Epistles of St. Paul—more perhaps than any other portion of Scripture—admit of being looked at from two points of view, essentially distinct: the one having regard mainly to the WRITTEN WORD, as intended for the religious instruction of mankind through all ages; the other having regard primarily to the spirit of the WRITER, as addressing himself to particular persons, on particular occasions. It lies peculiarly within the province of the Divine to illustrate and to enforce the teaching, or—if I may venture to use the word in its true and original meaning—the DOCTRINE of the Apostle. In the work now offered to the public, my object has been one more within the reach of a Layman. What I have chiefly aimed at has

been—by working out the circumstances in which the writer was placed—to attain to something like a conception of the impressions under which he wrote. And if I have so far succeeded in my endeavours that what I have done can afford any assistance to others in forming for themselves a correct and vivid image of the Epistle to the Galatians, as the expression of the Apostle's mind, I shall have the satisfaction of feeling that something more has been effected by my labours than the furtherance of mere historical Truth.

P. S. C.

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INTRODUCTION.

INTRODUCTION.

THERE has been great diversity of opinion respecting the time when the Epistle to the Galatians was written. By some Commentators it is supposed to have been one of the earliest of all St. Paul's writings; by others it has been placed among the latest. But by scholars of the present day it has been very generally recognized, at least in England, as forming one of the series that intervened between the Second Epistle to the Thessalonians, and those that the Apostle wrote during his imprisonment at Rome.

Even thus limited the enquiry extends over a period of not less than seven or eight years, beginning in or about the year 52. There are, however, several indications to be found that

appear to go no small way towards enabling us to fix the real date with something like precision.

1. Sufficient importance does not seem to be generally attached to the phrase τὸ πρότερον (iv. 13), which I find it difficult to understand otherwise than as denoting that when writing this Epistle, St. Paul had visited Galatia more than once.

We are thus brought down to a period subsequent to the second visit, which is generally assigned to the year 54.

2. The language used by the Apostle when speaking to the Galatians of their having been *so soon* removed from the Gospel that he had preached to them, has frequently been appealed to as implying that at the time when he wrote the Epistle, he had only recently left them. But the original word—ταχέως—may very well be taken to signify not so much the shortness of the interval that had elapsed, as the

rapidity with which the change (whenever it began) was carried into effect ; and from what the Apostle says himself elsewhere there appears to be ample ground for inferring that in point of fact the interval was one of considerable length. The manner in which, in the First Epistle to the Corinthians (xv. 1), he speaks of the arrangements that he had made with the churches of Galatia for the collection of contributions, leaves but little room to doubt that at the time when he thus wrote—full two years or more after his second visit to Galatia—he was perfectly satisfied that all was still going on well there.

This carries us a step further, and brings us to a period subsequent to the date of the First Epistle to the Corinthians, which is generally supposed to have been written in the year 56.

3. The great similarity that is observable in many respects between the Epistle to the Galatians and that to the Romans has frequently been relied on as affording something

like proof that the two Epistles were written nearly about the same time. There can hardly be a doubt that the Epistle to the Romans was dispatched from Corinth not long before St. Paul set out from thence to go up to Jerusalem. The date usually assigned to it is the end of the year 57, or the beginning of 58. By the great majority of Commentators the Epistle to the Galatians is supposed to have been written before the one to the Romans. It is, however, admitted by Conybeare and Howson that there is no internal evidence to establish its priority. And in the early part of the last century Dr. Mill maintained that it was the later of the two.

As it appeared to be difficult to suppose that St. Paul should have travelled through the coasts of Asia Minor, without hearing of what was going on among the Galatians, Dr. Mill was led to conjecture that the Epistle must have been sent off to them on the spur of the moment, either from Troas, or from some other place that the Apostle and his com-

panions may have halted at,—some short time after the Passover. But I can discover nothing in the Epistle that tends in the slightest degree to confirm the supposition that it was written during the course of the journey. On the contrary, I find in it much that appears to point to the conclusion that it was not written till after the journey was completed.

In support of this view I shall for the present content myself with bringing forward two passages.

The first is v. 11 :—“And I, Brethren, if I yet preach circumcision, why do I yet suffer persecution ?”

In other places we find St. Paul speaking of persecutions of various kinds, that he had had to undergo in the course of his labours. But the persecution alluded to in this passage was evidently one that he was suffering under at the time when he wrote. We further collect from the context that it was one that he had incurred by opposing himself to the

Mosaical rite of circumcision; and from the manner in which it is adverted to, we are led to infer that it was a matter so well known to the persons he was addressing as not to require any particular description. Of all the persecutions that the Apostle ever had to encounter, it would be difficult to point out one that fulfilled these conditions so well as that with which he was assailed on his arrival at Jerusalem.

The other passage is iv. 20 :—"I desire to be present with you now, and to change my voice; for I stand in doubt of you"—"*Ἡθέλον δὲ παρεῖναι*,"—more correctly translated by Bishop Ellicott and others—"I could indeed wish to be present with you now."

Compare this with the passages in which the Apostle speaks to the Romans and to the Corinthians of his desire to visit them. There—whatever were the difficulties that he saw before him—his language was always that of a free agent. Here, how marked a difference! He expresses no intention. He merely gives

utterance to a wish. He does not even breathe a hope that his wish may be realized. He rather seems to speak of being present with the Galatians in a tone of regret, as of a thing that could never be. Whence this ineffectual desire? How can it so reasonably be accounted for as by supposing that St. Paul was a prisoner at the time? His imprisonment might, in the hands of Providence, be the means of taking him to Rome; but this would be only to remove him still further from the churches of Galatia.

Relying on these indications, I have ventured to assume that in all probability the Epistle to the Galatians was not written till after St. Paul's arrival in Judæa. If the assumption that I have thus been led to make is incorrect, there will be something or other in the Epistle that jars with it. But I can discover nothing of the sort. On the contrary, the more I examine into the matter, the more fully I am persuaded that so far from being inconsistent with anything in the Epistle, this

assumption affords a key to the interpretation of the whole. But in order to bring out this point more clearly, it will be necessary to enquire somewhat more minutely into the circumstances in which the Apostle was placed at the time.

St. Paul had been engaged for some years in preaching the Gospel among the Gentiles. What the Gospel was that he had been so preaching, we may learn from his Epistle to the Romans. This differs from most of his writings in one very material point. He had never been at Rome. He was acquainted with many individual members of the Church there, but he had had no dealings of any kind with the Church as a body. Hence we find in the Epistle nothing of a merely local character,—nothing that appears to have been called forth by the occasion. So that it may be looked upon as a kind of address, containing a general summary of what the Apostle's teaching was at the period when it was written. For our

present purpose it is not necessary to go into details. It is sufficient to observe that the first and fundamental idea was one highly offensive to those of his own nation, viz.—that in the presence of Christ Jew and Gentile stood on a footing of perfect equality.

In going up to Jerusalem with the contributions that he had been at so much pains to collect, St. Paul evidently hoped to be able to smooth away the difficulties that he was beset with, and thus to establish a bond of union between the Jewish Believers and those of the Gentile world. But he well knew how arduous the task was that he had undertaken. Even before he left Corinth he was so fully impressed with what he had to apprehend from his fellow-countrymen, that in his Epistle to the Romans he earnestly besought the Brethren to pray for his deliverance (Romans xv. 30-31). The deep sense he entertained of the dangers that awaited him is still further evinced in his touching address to

the Ephesian Elders who came to meet him at Miletus (Acts xx. 18). And soon after he had landed in Judæa we read that—undeterred by the solemn warning of the prophet Agabus, unmoved by the urgent remonstrances of his companions—he declared his unalterable resolution to face every peril, saying—that he was ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

In this frame of mind St. Paul reached the holy city of his Fathers, on the eve of the Feast of Pentecost.

On his arriving there all the hopes that he had so fondly entertained fell at once to the ground, and his worst misgivings were fully realized. When he had declared what things God had wrought among the Gentiles by his ministry, we read that James and all the Elders glorified the Lord;—but at the same time they warned Paul of the danger that was to be apprehended from the multitude of Jewish Believers then assembled at Jeru-

salem—all zealous of the Law,—who had been informed that he taught all the Jews that were among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs.

How far James and the Elders in general participated in the feelings of the multitude we are nowhere told; but there is one circumstance that is not without its significance.

It must not be forgotten that though the Council of Jerusalem dispensed with the circumcision of the Gentiles, not only did it exclude the Jews from the dispensation, but even upon the Gentiles it sought to impose certain observances of the Mosaic Ritual, insisting on them as necessary things. What St. Paul taught upon these points in his preaching, we may collect, with some degree of certainty, from what he wrote in his Epistles. It is very remarkable that in none of these, from the earliest to the latest, did he ever enforce this decision of the Council. It is true that he so far paid respect to it, that

in the cities that he went through at the beginning of his next Apostolical journey, we are told that he and those that were with him delivered them the decrees for to keep. But we do not read of his having even done so much as this in any of the cities that he went on to visit in Greece and Macedonia. At all events, when, somewhere about two years before his arrival at Jerusalem, he wrote his First Epistle to the Corinthians, so far was he from enforcing the decree, that having occasion to touch on some of the Mosaical observances enjoined in it, he represented them as things altogether indifferent in themselves, and only to be acquiesced in out of deference to the feelings of others. Such being the case, when, on his presenting himself to James and the Elders, we find that one of the first things they did was to recur to what they had before written and concluded as touching the Gentiles that believed, it is difficult to avoid coming to the conclusion that they viewed with something little short of disap-

probation the course that he had taken in abandoning the outposts which their prudence had devised for the protection of their national customs.

But a far more open attack upon these customs was that which was laid to the Apostle's charge by the assembled multitude. They had been informed that during his Apostolical journeys he had taught the Jews themselves to forsake Moses. We who are of the Gentiles may perhaps be disposed to think lightly of such a charge. But when the cry arose in the city of Jerusalem from the thousands of Jews that believed—all zealous of the Law—it was a very serious matter. We may be assured that James and the Elders did not go the lengths of the excited multitude. There may perhaps have been in the breasts of some of them a lurking wish that—adhering to the terms of the former compact—St. Paul should go exclusively to the heathen, leaving it to the Church of Jerusalem to deal with them of the circumcision. But, however this

may have been, they were evidently anxious that the impression that prevailed among the Jewish Believers should be removed, and—without much apparent reference to what St. Paul's teaching had been—they wished him, by some public manifestation, to make it known to all that the things whereof they had been informed concerning him were nothing, and that he himself walked orderly and kept the Law.

For this purpose they recommended him to associate himself with certain men that had a vow on them, and to avail himself of the opportunity thus afforded him of going through the ceremonies that had to be observed in such cases. There was no compulsion on the part of the Elders; nor did St. Paul for a moment think of yielding to the multitude in the way of submission; but out of deference he acquiesced in the recommendation, in the hope, no doubt, that by his so doing the Truth of the Gospel might in the end be maintained. If in any of his later Epistles

he had been called upon to justify his conduct in this respect, we can conceive that he might have expressed himself in some such words as these :—*οὐκ ἠναγκάσθην ἀγνισθῆναι. Διὰ δὲ τοὺς ψευδαδέλφους, ζηλωτὰς τοῦ νόμου ὑπάρχοντας· οἷς οὐδὲ πρὸς ὥραν εἶξα τῇ ὑποταγῇ· ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου διαμείνῃ πρὸς ὑμᾶς.*—At all events, if on the present occasion—as on others to which he has himself adverted—to the Jews he became as a Jew, we can have no doubt that what led him to make this apparent concession was a desire to allay the animosity of his Jewish opponents.

But however judicious may have been the advice of the Elders, and however well meant, it did not answer the purpose that St. Paul had in view. When the seven days of his purification were nearly over, there was a rumour spread abroad that one of the Brethren that were of his company—an uncircumcised Ephesian—had through the Apostle's means found his way into the Temple. An outcry was immediately raised :

—Men of Israel! help:—This is the man that teacheth all men every where against the People, and the Law, and this Place:—and further brought Greeks also into the Temple, and hath polluted this Holy Place.

A tumult ensued. The thousands of Jews that believed were lost in the general throng. The whole city was in an uproar; and St. Paul was in danger of his life, till being taken into custody by the Chief Captain, he was lodged as a prisoner in the Castle. Even here he was hardly safe. A conspiracy was formed to assassinate him, and for further security he was sent away to Cæsarea.

From what occurred on this occasion we are enabled to form a tolerably correct idea of the state of things among the Believers at Jerusalem. They had consented to the Gentiles being acknowledged as fellow-servants of Christ, but they looked upon them as belonging to a class from which they were themselves perfectly distinct. The Jewish Be-

lievers still adhered to the Law of Moses. They still—as children of Abraham—formed part of God’s peculiar people. They were still admitted—as true Israelites—within the hallowed precincts of the Temple. If they recognised the claims of others to share in the promises of God, it was only in a subordinate degree. To their still limited comprehensions, Christ might be a Light to lighten the Gentiles, but he was to be the Glory—exclusively—of his people Israel.

The Decree of Jerusalem could hardly be appealed to in condemnation of these views; for while it exempted the Gentiles from the necessity of circumcision, it admitted them to none of the privileges of the Israelite. The line thus drawn between the followers of Christ within the pale of the Law, and those without, might perhaps have been maintained for an almost indefinite period, if the two classes had lived apart, so as not to be brought into collision. But when the Gospel was preached throughout the world, and commu-

nities of Believers were everywhere formed, comprising both Jews and Gentiles, the question could not fail to arise—Are these communities to be made subject to the distinction established, or supposed to be established, by the Decree of Jerusalem, or are all those that are in Christ to be placed on the same footing, as members of one uniform Body?—This question St. Paul solved by announcing as one of the fundamental truths of the Gospel that in Christ Jesus circumcision and uncircumcision were alike of no account. Believers, whether Jews or Gentiles were all—without distinction—equally the Sons of God. To this Sonship they were all—without distinction—admitted on the same terms. And the necessity of circumcision, even for the children of Jewish fathers, thus fell to the ground.

Bearing these things in mind, we can hardly be surprised to find that when the Apostle of the Gentiles came up to Jerusalem on his errand of Peace, the thousands of Jews that

believed were ready—in their zeal for the Law—to join with the rest of their fellow-countrymen in rising up against him; while the Elders, who—as they had taken measures to prevent the outbreak—would undoubtedly have repressed it if they could, finding themselves unable to make head against the storm, kept themselves aloof.

We have no certain information as to the time when the defection of the Galatians first came to St. Paul's knowledge. It is somewhat remarkable that we can nowhere trace what became of the collections that were set on foot among them. If any such collections were in fact made, they were probably sent up through some other channel. In the Epistle to the Romans we read only of the contributions from *Macedonia* and *Achaia*. No mention is made of any contribution from *Galatia*;—and from this omission it may perhaps be inferred that, even before he left Corinth, the Apostle was already aware that

things were not going on as he could wish there. Further rumours, more or less distinct, may have reached him in the course of his journey towards Judæa. Nay, it is not impossible that the parchments (*μεμβράναι*) that we afterwards hear of his having left behind him at Troas, may have been some choice skins of Pergamus, that on his coming into the neighbourhood he had laid in a store of, with the intention (it may be) of using some of them to write to the Galatians on. But if so, we must suppose that it was ordered otherwise. However this may have been, the full extent of the evil was probably not known to him till after he had reached Jerusalem. The change had been brought about by emissaries from thence. Some of these emissaries may have been among the multitude assembled at the Feast of Pentecost. At all events, when on his arrival St. Paul entered into communication with the Elders, he could hardly fail to be more fully informed of what had passed than he had been before. Still some little

time must have elapsed before he could write his Epistle. During the turmoil of his short and troubled stay at Jerusalem, he had other and more pressing matters to engross his attention; and on his being first cast into prison, the means of writing were probably withheld from him. But he had not been long removed to Cæsarea before his confinement was relaxed by the order of Felix, who commanded the Centurion that he should forbid none of his acquaintance to minister or come to him.

Here let us pause for a moment to consider who those of the Apostle's acquaintance may be supposed to have been, that, under the permission thus granted, came to minister to him in his imprisonment.

On his journey from Corinth he was accompanied by Sopater, Aristarchus and Secundus;—Gaius;—Timotheus;—and of Asia, Tychicus and Trophimus. Aristarchus and perhaps Sopater were Jews by birth. The remaining

five appear to have been all of Gentile origin ; and probably the only one of these that had been circumcised was Timotheus, whom St. Paul, almost at the outset of his second Apostolical journey, while still fresh from the Council of Jerusalem, took and circumcised at Lystra ;—not from any compulsion that was put upon him, but merely—*διὰ τοὺς Ἰουδαίους*—out of deference to the Jews in the neighbourhood, because, although his mother was a Jewess, they all knew that his father was a Greek. With reference to our present purpose, it is not unimportant to bear in mind that almost immediately after his circumcision Timotheus went forth with St. Paul, and accompanied him into the region of Galatia on his first visit there, during which he was so well received. It is somewhat remarkable that no mention is made of Timotheus in the Epistle. This circumstance is most reasonably to be accounted for on the supposition that he was not present when it was written. Probably he had remained behind, either at

Miletus, or elsewhere in the course of the journey, in order to proceed to Ephesus.

Some, however, of those who were of the Apostle's company on his way through Asia,—Aristarchus and Trophimus, if no others—still journeyed onwards with him into Judæa. Luke was at this time his constant attendant. And on their halting at Cæsarea, they were joined by certain of the Disciples there, who went with them up to Jerusalem.

During the violence of the tumult the Apostle's companions were, doubtless, scattered abroad. But as soon as the rigour of his imprisonment was relaxed, we may be assured that many of them again collected around him, with the addition, probably, of some few disciples from Jerusalem, besides not a few of the members of the Church of Cæsarea, who, under the teaching of Philip the Evangelist, would be fully prepared to accept the preaching of St. Paul.

In the midst of these devoted followers we may conceive that the Apostle of the Gentiles

sat in conclave, contemplating the course of events.

The Truth of the Gospel, as he had preached it, was now assailed as it had never been before; and the one great object on which his mind was bent, was that this Truth should be upheld. Conciliation had failed. Recourse must be had to firmness. This was a crisis in the Apostle's life such as to call forth all the energy of his character. He was deserted by the Churches that he had himself planted in Galatia. He was persecuted, even unto the death, by his countrymen at Jerusalem. His personal bearing—when brought into contact with the Jews—stands nobly forth as recorded in the Acts. His dealings with the Galatians are preserved to us in his own words; and if we can but realize to ourselves the position he was placed in, we may hope to arrive at something like a correct appreciation of the general scope and spirit of the Epistle which he wrote to them on the occasion.

In the second verse of the first chapter—where St. Paul addresses the Churches of Galatia, not in his own name only, but also in that of ALL the Brethren that were with him—we have it distinctly intimated to us that he was acting in concert with a somewhat numerous body of companions. The relation in which he stood to these companions is illustrated in a subsequent passage, where, speaking at first in the name of all, the Apostle says—“though we or an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed.” And after this—having, it may be, stopped his amanuensis to write with his own hand,—he goes on in the fulness of his Apostolic authority to confirm the anathema,—“As we said before, so say I now again, if any man preach any other Gospel unto you than that ye have received, let him be accursed.” From these two verses we obtain an insight into the constitution of the Council that was now assembled at Cæsarea.

We have in the first rank—the Apostle of the Gentiles, and then—subordinate to him—the company of his faithful adherents.

In writing to the Galatians, St. Paul's primary object was to enforce what he had already taught them. In the Epistle that he had only a short time before sent from Corinth to the Romans, we have (as was observed in a former page) a full exposition of the general substance of his Apostolic teaching. We shall therefore not be surprised to find that in the one that he now writes to the Galatians, many of the topics are the same, only—as might be expected under the circumstances—put in a less didactic form, and urged with more point and emphasis. The arguments that St. Paul addresses to his now Judaizing Disciples are also interspersed with many touches of feeling, springing from the recollection of his former intercourse with them.

But the Galatian Churches—with all their backslidings on the one hand, and all their claims to his kindly feelings on the other—

were far from being the only object that occupied the Apostle's mind. Their defection—however much to be regretted in itself—was only an offset from the concentrated opposition that had burst forth at Jerusalem against his teaching. It was clear that this opposition, if unchecked, would subvert all that he had done, not in Galatia only, but throughout every country where he had preached the Gospel. The zealots of the Law, who, though they had turned to Christ, still prided themselves on being Jews by birth, would become everywhere predominant, and the whole body of Gentile Believers would again be brought under the yoke of bondage.

To the Disciples that were now collected together at Cæsarea such a prospect foreboded nothing short of the total annihilation of all the hopes to which they had devoted their lives. In this strait their only course was to cling to St. Paul. Surrounded by these men, the Apostle took his stand firmly and

resolutely. And while in their presence he dictated his Epistle, we can readily understand that no small part of what was in form addressed to the Churches of Galatia, was in effect a sort of Manifesto that he was led almost unconsciously to make to the Disciples that had gathered around him, and through them to the body of Believers at large,—setting forth the grounds on which he was prepared to uphold the Truth of the Gospel against the violence and the prejudices of his opponents.

Such being, as I conceive, the circumstances in which St. Paul was placed, let us now look into the Epistle itself, to see how he has dealt with them.

The opening words are very striking;—“Paul, an Apostle,—not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the Dead.”—As we proceed, the topic thus succinctly summed up is gradually unfolded. At first we have the

simple statement that the Gospel, as he preached it, came to him by the Revelation of Jesus Christ. He is thus led to speak of what is by Ecclesiastical writers,—though never by himself,—styled his conversion.

It is worthy of remark that the supernatural call that St. Paul thus adverts to at the very opening of the Epistle, had formed the ground-work of the defence that he made, when, before his removal to Cæsarea, he addressed the people of Jerusalem, from the steps that led up to the Castle. And again in his speech to King Agrippa some two years later, it is still on this supernatural call that he founds his strong appeal. We thus perceive that, before the doors of his cell have yet closed upon him, this is the subject that lies uppermost in his thoughts, and when his lengthened imprisonment at Cæsarea is drawing to a close, it still retains its prominence. What makes this circumstance the more significant is that in none of his earlier Epistles had he ever done more than just touch upon

the point, and after his arrival at Rome he never adverts to it again.

What was it that at this particular juncture gave to this one incident in his life so preponderating an importance?—It was evidently the pressing necessity he was then under of asserting—against his persecuting fellow-countrymen—the divine authority of his mission.

In the two speeches, both of them addressed to hearers who had not received the Gospel, this Revelation from on high—this Heavenly Vision, as he himself terms it—was what he mainly relied on. But on the present occasion it was requisite that he should go a step further. The Believers of Jewish origin still clung to it as an Article of their Religion, that though they had come to Christ they were not to forsake Moses. From what had occurred in Galatia, we may collect that from these Jewish Believers emissaries had gone forth, even into distant lands, to teach, in direct opposition to St. Paul, that, whether

for Jew or Gentile, obedience to the Law was an essential part of the Gospel. In order to make good his position against these Judaizing teachers, who probably represented themselves as speaking in the name of persons of no small note, it was essential for St. Paul to show that he was in fact no less than an Apostle. Accordingly we see that after putting prominently forward the fact of his having been originally a Pharisee, he touches very briefly on the circumstances of his call; but having taken this as his starting point, he proceeds at greater length to establish his authority, by showing how explicitly it had been recognized by them that were Apostles before him.

We can collect from the Epistle that there had been a rumour afloat, that when Paul first went up from Damascus to Jerusalem he had in some way or other acknowledged himself to be subordinate to the other Apostles. This rumour he now contradicts.—He went to visit Peter, but other of the Apostles saw he

none, save James the Lord's Brother.—Then comes a very remarkable passage. The explicit statement he had made might have been sufficient to satisfy the Galatians. But if—as we may well suppose to have been the case—the rumour derogatory to his authority had gained ground among the thousands of Believers assembled at Jerusalem, the mischiefs that might be expected to ensue were far beyond what could be effected by any emissaries in a distant province. With all this before his mind, he turns round to his Disciples, and exclaims in a tone of indignation—“In what I am now writing, behold before God, I lie not.”

There was a subsequent visit of St. Paul's to Jerusalem, with which rumour had been also busy. After the careful investigation that the question has undergone, I think I am warranted in assuming that this visit was the same as that spoken of in the Fifteenth Chapter of the Acts. On this occasion, besides having an interview with the Brethren

at large, St. Paul, in private conference, communicated to them that were of most reputation the Gospel that he had been preaching among the Gentiles,—lest by any means he should run, or had run in vain. But during the whole of his stay at Jerusalem he yielded not for a moment in the way of submission to the false Brethren that had crept in; nor was anything added to him in conference even by the most distinguished among them that were Apostles before him;—but on the contrary, when they saw the Grace that had been shown in committing to him the Gospel of the Uncircumcision, they held out to him the right-hand of Fellowship, in acknowledgement of his Apostolic authority, as co-ordinate with their own.

In connection with this part of the subject there is one short passage to which I think it right more particularly to advert, inasmuch as when viewed with reference to the circumstances under which I conceive the

Epistle to have been written, it acquires a degree of significance far beyond what is generally supposed to attach to it. St. Paul states that when James and Cephas and John gave to him and Barnabas the right-hand of Fellowship, they annexed something like a stipulation, that they should remember the poor;—THE SAME, he goes on to say, WHICH I WAS ALSO FORWARD TO DO.—When, after the lapse of several years, the Apostle of the Gentiles came up to Jerusalem with the contributions that he had been so forward to collect, Cephas and John were no longer there. Of the three that had given to Paul the right-hand of Fellowship, James was the only one that was present. We have already had occasion to observe that when James and the Elders received St. Paul and his companions, they brought distinctly to his notice what at the Council of Jerusalem had been written and concluded respecting the Gentile Believers. But as to anything else that passed on that occasion they appear to have main-

tained a total reserve. This omission St. Paul supplies,—*They would that we should remember the Poor.*—In the few words that follow, he intimates that all that he had since done to collect the contributions of the Gentiles was in fulfilment of his part of the engagement that had been so solemnly entered into, and from this he leaves it to be inferred that, in accepting the contributions that he brought to them, James and the Elders had in fact recognised the Fellowship that he had been received into.

It will be seen that in the Epistle this point is touched upon with a light hand. There may perhaps have been reasons why in writing to the Galatians St. Paul should not go into the subject at any length. The contributions, which in the first instance they set themselves about in such a manner as to be held up as an example to others, appear never to have been placed in his hands, and when he had to address them in the language of reproof on points of vital importance,—

from what we know of his character, we may be sure that he would anxiously avoid every topic that could appear to have in it any admixture of personal feeling. Keeping all this in mind, let us pause to observe the calm dignity of his bearing. Not a word is said to wound the feelings of any one. Just enough is intimated to make good his position of equality with the other Apostles :—"They gave to me and Barnabas the right-hand of Fellowship ; that we should go unto the Heathen, and they unto the Circumcision, only they would that we should remember the Poor ; the same which I also was forward to do."

The Galatians perhaps might not understand the full import of this simple passage. But the Disciples at Cæsarea would understand it. And—what perhaps was as much to the purpose—the people at Jerusalem would understand it.

We now see the pregnant meaning of the expression with which the Epistle opens :—

AN APOSTLE, NOT FROM MEN, NEITHER BY MAN.—From those that were Apostles before him St. Paul derived neither instruction nor authority. It was by means of a direct Revelation that he received the Gospel that he was to preach. It was a matter of great importance with reference to the unsettled state of the Galatian Churches; it was a matter of far greater importance with reference to the hopes and fears of his devoted companions in the hour of trial, that he should thus stand forth as not one whit behind the very chiefest Apostles.

In order to put this point in the strongest light, he proceeds to relate how once upon a signal occasion he withstood even St. Peter to the face. Let it be remembered that the name of Cephas had been used at Corinth—not without effect—to create divisions among the Believers there. But, in recalling the Corinthians to union, St. Paul made not the most distant allusion to anything that had

occurred at Antioch. The circumstances were not such as to require it. But now the case was different. He was suffering under a persecution, in the course of which the Jewish Believers had evinced a zeal for the Law, little (if at all) less active than that which animated the rest of their fellow-countrymen; and although they could not look for assistance from St. Peter, they might perhaps calculate on being countenanced, if not by James, at least by some of the Elders. Under these circumstances, it was essential that it should be felt and understood that St. Paul had an authority equal to any that could be arrayed against him, and that from whatever quarter opposition was offered, he was prepared to withstand it.

We may easily conceive that this part of the Epistle would give great offence to the body of Jewish Believers. And in the asperity of tone in which it was alluded to some hundred years afterwards, by the Ebionite author of the Clementine Homilies, we find

unmistakeable traces of the impression it had made.

It is essential to bear in mind that the ground on which St. Peter was reproved, was—not that in his teaching he had in any way departed from the Truth of the Gospel, but—that his convictions being right, he had failed to act up to them. Paul could not have forgotten that many years before, in the case of Cornelius, Peter ate with the Gentiles at Cæsarea, and that when called to account for what he had done, he nobly vindicated his conduct. St. Peter had ever since continued steadfast in the course that was then laid open to him. This was clearly evinced by what had occurred so recently as when Paul and Barnabas were sent up from Antioch to Jerusalem on the question of circumcision. On that occasion he stood forward to support the cause of the envoys from Antioch, in opposition to the Pharisees which believed, and urged that no such yoke should be laid upon the Gentiles, on the broad ground that God

had put no difference between them and the Jews. With all this in his mind, and knowing the impetuous candour that marked the character of St. Peter, Paul might well feel something akin to indignation, when, after so short an interval, he saw him swerving from his course, through fear of them of the circumcision.

The men who are described as having come from James, probably went down to Antioch to spy out in what manner the Decree of the Elders, then recently promulgated, was observed there; and when they found St. Peter eating with the Gentiles, and making no difference between them and the Jews, we may easily suppose that they quoted upon him the authority of the Church, representing that the very object of the clause that had been inserted in the Decree, by way of amendment, at the suggestion of James, was to overrule any mere individual opinion by declaring, in the name of the collective body, that the Gentiles were not to be altogether released from the bondage of the Mosaic Ritual. It

has been doubted whether these men were authorized to make any such representations;—but it is not recorded that they were ever disavowed;—at all events, St. Peter yielded to them, and his example was followed by others,—even by Barnabas.

It is to be collected from the statement in the Epistle that what is there recorded took place at a general assembly of the Believers. The persons of whom the assembly was composed may be classed as follows:—

1st.—The men that are described as having come from James,—all zealous of the Law.

2nd.—The Apostle Peter, who had been wrought upon by these to withdraw himself from the Gentile Believers. Peter was probably accompanied on this occasion by John Mark, and other members of the church of Jerusalem.

3rd.—Barnabas and the other Believers at Antioch of Jewish origin,—many of whom had been led astray by the authority of St. Peter, and others were probably still wavering.

4th.—The main body of Gentile Believers, —for whom the Truth of the Gospel had to be upheld.

St. Paul begins by abruptly taking Peter to task. It would appear that Peter, conscious of his error, submitted to the reproof. And here it may not be amiss to observe that from this time forth we are nowhere told that he ever again went up to Jerusalem.

After the few words that were addressed with so much effect to Peter, Paul, identifying himself with the rest of the Jewish Believers at Antioch, turns round to the men that had come from James, showing that he and his fellow-labourers had sought for righteousness in Christ alone, so that it would be inconsistent with the whole tenour of their lives, as teachers of the Gospel, if they were now to turn back to the Law. “For if I build up again the things which I destroyed, I make myself a transgressor.” Having thus dropped incidentally into the use of the first person singular, the Apostle goes on to speak more

distinctly of himself, and, addressing the assembled multitude, he declares to them all that, having been crucified with Christ, he was now alive unto God; and then he works up to the conclusion that in order to maintain the Grace of God—as manifested in the death of Christ—the Law must needs be set aside.

In this manner he is brought to the main object of his Epistle, and having done with the speech that he had made at Antioch, he marks the transition by exclaiming, “Oh, foolish Galatians!”

Some critics have thought to justify the apparent harshness of the expression, by supposing that the Galatians were a proverbially stupid people—the Bœotians of Asia. Others again have stood up for the Galatians, and contended that they were not stupid. But is not such a question as this altogether beside the mark? Whatever may be supposed to have been the intelligence of these Gauls of the East, who is there that can fail to re-

cognize in the Apostle's abrupt apostrophe, the natural utterance of a wounded heart?—and may it not also be added, of a heart all the more severely wounded from feeling that it was not merely the Churches of a remote province that had to be dealt with, but that there were people nearer at hand,—with whom the struggle was already engaged,—whose folly was not less than that of the Galatians, and their power for evil immeasurably greater?

But, however this may have been, the Apostle proceeds at once to the enforcement of what he had before taught respecting the observance of the Law.

This was the point on which the Churches of Galatia had gone astray. We have also seen that it was the point on which the animosity of the Jewish Believers had so recently been roused. And while St. Paul was dealing with the errors of those more remote communities, the violent opposition of his fellow-countrymen could hardly be banished from

his mind. There are indeed some passages in which he addresses himself exclusively to his Galatian disciples:—as for instance, where he alludes to the time when they served those that by nature were no Gods; and again, where he adverts to the kindness with which they had once received him. But after this the rude inhabitants of Galatia appear to have receded from his view, leaving the foreground to be occupied by the throng of Jewish Believers, to whom—in their zeal for the Law of Moses—the Cross of Christ had become a stumbling block.

The manner in which he proceeds to deal with the Mosaical Law demands our utmost attention.

“Our Epistle,”—to use the words of Paley—“goes further than any of St. Paul’s Epistles; for it avows in distinct terms the supersession of the Jewish Law, as an instrument of salvation, even to the Jews themselves. Not only were the Gentiles exempt from its authority, but even the Jews were no longer either to place any dependency on it, or consider themselves subject to it

on a religious account.”—*Horæ Paulinæ*, Ch. v. No. vii.

This passage is not to be understood as implying that in any of his later Epistles St. Paul receded from what he had taught in his Epistle to the Galatians. What Paley had most prominently in his mind when he thus expressed himself, was probably nothing more than the result of a comparison that he had instituted between the Epistle to the Galatians on the one hand, and, on the other hand, the Epistles to the Corinthians and the Romans—particularly that to the Romans. Looked at in this point of view his remark is perfectly well founded. How then are we to account to ourselves for so remarkable a difference as that which he has pointed out?

The solution of the difficulty appears to be furnished by St. Chrysostom, in an observation that he makes in¹ his Prologue to the Epistles of St. Paul.—*Συντελεῖ γὰρ ἡμῖν πρὸς τὰ ζητούμενα οὐ μικρὸν ὁ τῶν ἐπιστολῶν χρόνος*.—Then having, in illustration of his

position, instituted a comparison between two passages,—the one in the Epistle to the Romans, the other in the Epistle to the Colossians,—in which the same subject is treated of, but handled differently, he proceeds to say—*οὐδὲν ἄλλο αἴτιον εὐρίσκω τῆς διαφορᾶς ταύτης, ἢ τὸν τῶν πραγμάτων χρόνον.*

In the passages that St. Chrysostom has selected for the purpose of illustrating his meaning, there is something that has so direct a bearing upon the point before us, that I shall here quote what he says upon the subject at length, from the English translation:—

“But let no one consider this an undertaking beside the purpose, nor a search of this kind a piece of superfluous curiosity: for the date of the Epistles contributes no little to what we are looking after. For when I see him writing to the Romans and to the Colossians about the same subjects, and yet not in a like way about the same subjects; but to the former with much condescension, as when he says, ‘Him that is weak in the faith, receive, but not to doubtful disputations; for one believeth that he may eat all

things, another, who is weak, eateth herbs.' But to the Colossians he does not write in this way, though about the same things, but with greater boldness of speech :—'Wherefore, if ye be dead with Christ,' he says, 'from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, touch not, taste not, handle not, which all are to perish with the using, not in any honour to the satisfying of the flesh.' I find no other reason for this difference than the time of the transaction. For at the first it was needful to be condescending, but afterwards it became no more so. And in many other places one may find him doing this."

On referring to the passage here quoted from the Epistle to the Romans, it will be seen that though St. Paul gives no sanction to any mere external observances, not even to such as had been by the Council of Jerusalem included in their enumeration of necessary things, he nevertheless enjoins that those who do observe such things should not be treated otherwise than with deference and respect. But in the Epistle to the Colossians he writes—to use the words of St. Chry-

sostom—"with greater boldness of speech," rebuking them for being subject to such ordinances. In attributing this difference to the time of the transaction, we may be well assured that St. Chrysostom had in view not merely the number of years that had elapsed, but still more the changes which those years had brought with them. What then had occurred in the interval to work so complete a revolution? It could hardly be that the Colossians required more advanced subjects of instruction than the Romans had done. No,—the great change was in the Apostle himself. The injunction that he gave to the Romans was in perfect conformity with what not very long before, in his First Epistle to the Corinthians (ix. 22), he had spoken of as the rule by which his own conduct had been regulated.—"To the weak became I as weak."—And afterwards, during that memorable Pentecost at Jerusalem we have seen that he was prevailed upon once more to act in accordance with this principle of condescension.

But in the hope that he had entertained of thereby gaining the weak, he found that he utterly failed. Up to this point he had aimed at making himself all things to all men,—not indeed from the natural impulse of his character, nor from any wish to please men with a view to his own profit, but, as he himself tells us,—in order that he might by all means save some. From henceforth we find him taking a different course. If we look into his later Epistles, we shall be satisfied that his conduct was no longer guided by such feelings of deference or condescension,—he was made all things to all men no more. And hence the “greater boldness of speech” that St. Chrysostom has remarked in the Epistle that afterwards, during his imprisonment at Rome, he wrote to the Colossians.

So in the language that the Apostle used when he dictated his Epistle to the Galatians, it may well have been the yet recent occurrences of that same Pentecost that gave a turn

to the current of his thoughts. In the course of one short week, he had seen the pertinacity with which the Jews—even those that believed—clung to the weak and beggarly elements of their national institutions;—his own more spiritual teaching had been overwhelmed by their wild clamour;—and his fidelity to the truth of the Gospel had only provoked their ungovernable ferocity. Such we may well conceive to have been the impressions that occupied his mind when—apostrophizing his Gentile converts—he exclaimed in a tone of impassioned earnestness,—“Ye that desire to be under the Law, do ye not hear the Law?”—thereby intimating that what the Jewish zealots prided themselves upon observing as the Law, and what they sought to impose as such upon others, was in fact a thing utterly condemned by the very teaching of the Law itself.

After this startling exordium, reverting to what in the former part of this Epistle and elsewhere he had taught respecting them that

were of Faith; viz., that they were—as Isaac was—the children of the promise, he further describes them as the offspring of her that is free, the Jerusalem that is above, and at the same time completes the picture by representing the Jerusalem that now is—the turbulent city from which he had so lately escaped—as being typified by the bondwoman, bringing forth her children into bondage.

All this might be to the Galatian readers of the Epistle—as to many readers it still is—a figurative expression of the writer's meaning, and nothing more. But if we can once bring before our minds the figure of St. Paul thus denouncing the people of Jerusalem to the Brethren assembled around him in his prison, their hearts burning with indignation at the treatment that he had met with, we shall not fail to perceive that the effect must have been astounding.

But this was not all. As we read on, we find that the distinction thus drawn from the history of the early Patriarchs is employed

to characterize the events of the day.—“As then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.”—As much as to say, that in the persecution of Paul, the Jews, who vaunted themselves to be the sons of Abraham, had shown that in point of fact they were no other than children of the bondwoman. “Nevertheless”—exclaims St. Paul, exciting the curiosity of his hearers,—“What saith the Scripture?”—the answer was as overwhelming as it was unexpected,—“Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the free.”—Thus, in language that he had never used before, the Apostle proclaims the rejection of the Jews. Then addressing himself to the Brethren that were of his company—as the representatives of the Gentile Believers throughout the world—he winds up the argument in these emphatic words,—“So then, Brethren, we”—*that is*, you and I, to the exclusion of all such as

persist in subjection to the Law,—WE “are not children of the bondwoman, but of the free.”—Then comes the animated exhortation—“Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.”

This exhortation—however general in its terms—appears to have been specially addressed to the Gentile converts of Galatia. To them also the verses that immediately follow are exclusively applicable. But before we have proceeded far we shall find that the men of Jerusalem have not been entirely banished from the Apostle’s mind. In the course of the passage that has lately occupied our attention, we have seen him point to his fellow-countrymen as being born after the flesh; and when—a little further on—he comes to enumerate the works of the flesh, if we merely lop off such as have no very special application, placed some at the beginning and others at the end of the list, those that are left will be found to stand in unbroken

sequence thus,—“ Hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders.”—To describe the conduct of the Jews since his arrival among them, what words could be more appropriate?—But he was himself born after the Spirit, and “the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.” These were the qualities that during the whole of the conflict it had been his endeavour to show forth; “against such,” he exclaims, “there is no law.” And yet while such were the rules of his conduct, his adversaries had endeavoured to crush him in the name of the Law.

And again, almost at the close of the letter, when he once more falls into the use of the plural pronoun *WE*, so as to identify himself with the persons that he is addressing; —“Let us not be weary in well doing, for in due season we shall reap, if we faint not. As we have, therefore, opportunity, let us do good unto all men, especially unto them which

are of the household of Faith.”—What an admirable exhortation was this, as pronounced by St. Paul in the midst of those who had been eye-witnesses of all he had recently undergone ! how singularly well calculated at once to soften their hearts, and to sustain their drooping spirits !

It will be seen that I have all along spoken of the Epistle, as having been dictated to an amanuensis. This supposition appears to me to be satisfactorily borne out by internal evidence. The learned, however, are not agreed upon the point. But as the Epistle was written, not in St. Paul’s name only, but also in that of all the Brethren that were with him, it is clear that it must have been communicated to them in some way or other. Perhaps it is not very material how. But I think it would be difficult to conceive any way in which such a communication could have been made to them more simply, or with more telling effect, than by dictation in their presence.

What the Apostle adverts to as being written with his own hand, I suppose to have been only the more personal address, commencing with the eleventh verse of the last chapter. When he wrote this address St. Paul most undoubtedly had his Galatian disciples distinctly in his mind. But even here I think it will be apparent, on a close examination, that he also looked beyond them. For instance, in the passage where he imputes to those who desire to have them circumcised a want of sincerity—scarcely (if at all) less reprehensible than that which had led him to withstand St. Peter to the face at Antioch,—are we to suppose that the only persons he had in view were the subordinate emissaries from Judæa, by whose instrumentality the churches had been disturbed in those remote regions of Galatia? And again, when, stripping the descendants of the Patriarchs of their distinctive appellation, he bestows it upon those by whom the sign of God's covenant with Abraham should be rejected as of no

avail,—calling them, to the exclusion of his fellow-countrymen, THE ISRAEL OF GOD,—can we fail to perceive that (without any reference to this place or to that,) the one object that his mind was bent upon, was to announce to the Brethren that were of his company,—as a thing to be proclaimed throughout the world—that the Jewish nation—the children of the visible Jerusalem—were God’s peculiar people no longer?

The conclusion of the Epistle is remarkable in one respect. There are in it no personal greetings either from St. Paul himself, or from any of the Brethren that were with him. Surely, among the Galatians there must have been some whose fidelity entitled them to remembrance. But it may be that any special mention of these faithful few would have been painful. It may be that it would have been invidious. At all events, of all the members of the several churches of Galatia there is not one that is so much as known to us by name.

In the course of the foregoing observations I have endeavoured to show that all the indications we can discover point to the beginning of St. Paul's imprisonment at Cæsarea, as the time when he wrote his Epistle to the Galatians. Beyond what bears upon this question I have not entered into any chronological speculations. For instance, the Apostle's journey from Corinth to Jerusalem, which led to his imprisonment, is commonly assigned to the year 58; but how far this assignment is correct I have not thought it necessary to enquire; for should it ever be made out that this incident occurred in any other year, whether earlier or later, the position that I have taken would not be in any way affected by the change of date. My great aim has been to ascertain at what precise juncture in St. Paul's eventful career the Epistle was written,—in the hope of being thus enabled to arrive at a clearer comprehension of his meaning;—following herein the spirit of Cicero's injunction, to no writings

more applicable than to this Epistle of St. Paul,—“Quo tempore scriptum sit, quærendum est, ut quid eum voluisse in hujusmodi tempore verisimile sit, intelligatur.”—*De Inventione*, ii. 41. And I cannot but think that the light that is cast upon the Epistle by the date that I have ascribed to it, if not admitted as absolutely establishing the truth of my conjecture, may at least be looked upon as affording a presumption in its favour, little (if at all) short of what I once heard Sir Charles Wetherell describe as—a strong presumption,—a violent presumption,—a tempestuous presumption.

I have also kept myself out of the field of critical disquisition. The form in which the present work is moulded has cast upon me the necessity of deciding to the best of my ability on the correct interpretation of the original in many passages, where, if I had written a mere commentary, I might have left the decision to the reader. But

even in these passages I have not paused to explain how my conclusions have been arrived at. In most instances the arguments on all sides are familiar to the critical student, and instead of going again over ground so often trodden, I have rather made it my endeavour to show in each case how the interpretation that I have put on the Apostle's language, falls in with his train of thought as indicated in the context.

Still, in the execution of my task I have had my attention drawn to some peculiarities of style that have so direct a bearing upon what I consider to be among the soundest principles of interpretation, that I cannot altogether pass over them in silence.

Occasionally we find the continuity of the Apostle's train of thought indicated by the recurrence of similar turns of expression. For instance, in this very Epistle to the Galatians there is a passage of some length, in which the world is represented as having been in a state of bondage. This leading

idea is brought forward in a variety of forms :—

ὑπὸ ἁμαρτίαν·—

ὑπὸ τὰ στοιχεῖα τοῦ κόσμου·—

ὑπὸ τὸν νόμον·—

ὑπὸ ἐπιτρόπους καὶ οἰκονόμους·—

ὑπὸ παιδαγωγόν.

But on the other hand this state of bondage was not to last for ever; it was only to exist for a time ;—

ἄχρις οὗ ἔλθῃ τὸ σπέρμα·—

ἄχρι τῆς προθεσμίας τοῦ πατρός·—

The same idea is less distinctly intimated in the phrases—

ὅτε ἦλθε τὸ πλήρωμα τοῦ χρόνου·—

ἵνα ἡ ἐπαγγελία δοθῇ.

Then more distinctly enunciated—

εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι·—

And in one remarkable passage summed up in two words—

εἰς Χριστόν.

In this instance it is hardly too much to say that the idea of the provisional subjection of mankind, that lies at the bottom of the

whole argument, is distinctly marked out by the antithesis between the two prepositions *ὑπὸ* and *εἰς*.

But we do not always find such clues to the Apostle's meaning. On the contrary, we are frequently struck by an apparent abruptness of expression. This is a source of difficulty that, to a certain extent, is very frequently met with in the works of ancient writers, as compared with those of our own day. Many circumstances concurred to produce this effect. On the one hand the mechanical operation of writing was in early times so very laborious, that one of the first things a penman aimed at, was not to use more words than he could help; on the other hand the mechanical operation of decyphering a work in manuscript being also very laborious, the reader got on so slowly that he had ample time to make out in his mind the meaning of the writer, and to supply any link of thought that was not expressed. Let it likewise be remembered that the reader was—not every member of the

family skimming over his own volume, but—one, probably the ablest among the persons present, reading for the benefit of all, and not merely reading, but expounding also; for such a reader would naturally (to use the words of an English logician) “where the author is obscure, enlighten him; and where he is too brief and concise, amplify a little, and set his notions in a fairer view.” It will readily be understood that the writer adapted his style to the habits of his readers. Something of this sort is particularly observable, in the Ethical treatises of ancient Greece. In these we cannot fail to perceive that the author did not aim at putting himself on a level with the general public. He spoke rather to them that had ears to hear, content—with Horace and our own Milton—to find ‘fit audience, though few.’ In epistolary composition there are other circumstances sufficient of themselves to produce a degree of abruptness, which, though perhaps barely, if at all, observable to the persons originally addressed,

may yet be very baffling to others. And when, as in the case of St. Paul, the writer is a man of rapid impulse, we must not be surprised if the various circumstances of his position are found to tell with great effect upon his manner of expressing himself.

A very noticeable instance of what I will venture to call St. Paul's concision of style, is where, having a complete antithesis in his mind, he expresses only one limb of it. The limb that is omitted may possibly be more intelligible,—or at all events more intelligible to us,—than the one that stands in the text. And sometimes the proposition which the Apostle has not formally enunciated still remains so strongly impressed upon his mind, that—as he proceeds—he goes on to draw his conclusions from it. In such cases as these it is obvious that if the omission can be supplied, the passage is made clearer, and the train of thought becomes apparent.

An obscurity somewhat of the same kind is to be met with in passages where, after

having given one illustration of his subject, he proceeds to explain it still further, by means of another illustration. And when this happens, such points of the second illustration as were not contained in the former one are brought clearly out ; but those that are common to both, if repeated at all, are only slightly touched on ; so that unless the reader carries the first illustration along with him in his mind, the second will appear to be incomplete.

Another exemplification of this want of completeness of expression is to be found in passages where there are two things spoken of, which—while they differ from one another in many respects—still agree in this one point, that they stand in the same relation to a third. In such cases I think it may occasionally be observed that a word originally limited to one of the two things spoken of, is in the course of the argument applied to the other, or so used as to comprehend them both.

So again, it not unfrequently happens that, looking at his object from a new point of view, the Apostle is led to vary his expression, and thus appears at first sight to be entering on a fresh topic, when in fact he is only continuing the old one.

In such cases as these it is obvious that no mere translation can ever clear up the difficulties of the original, or convey the full import of what the writer meant. Something in the nature of a Commentary is required; and I think it must be acknowledged that a Commentary in the form of a Paraphrase has at least one great advantage over those of a more discursive character. It not only furnishes the reader with the interpretation of particular passages, but—more than this—it puts him in possession of the effect produced by the interpretation of each individual passage in its bearing upon the general tenour of the whole composition. And if there is any truth in the saying, that the best way

of inducing people to read a thing is to enable them to understand it, I cannot but venture to hope that a work such as it has been my aim to offer to the public may not be without its use.

I am aware that by some divines it has been doubted whether anything but a close and literal translation can be admitted to be compatible with the reverence that is due to an Apostle. Such a doubt appears to me to lower the reverence that is due to the Writings of the New Covenant, down to a level with the reverence that was paid by the Scribes to the Writings of the Old. Most undoubtedly St. Paul—like the Holy Men who had preceded him—spoke as he was moved by the Holy Ghost. But there is one thing that we must never lose sight of. His Inspiration was not limited to the Epistles that have had a place assigned to them in the Canon of Scripture. It pervaded the whole tenour of his apostolical teaching. It extended to the whole course of his apostolical labours.

Nor has our Church left us in the dark as to what we are to understand by Inspiration.—It is by the Holy Inspiration of the Lord that we think those things that are good.—It is only after the Inspiration of Christ's Spirit that any works of man can be pleasant to God.—Finally, it is by the Inspiration of God's Holy Spirit that our hearts are cleansed, so that we can perfectly love Him, and worthily magnify his Holy Name.—This is the idea of Inspiration that is presented to us in the Articles and Formularies of the Church. It is true that in what she here teaches, the Church looks only to the Gifts of the Spirit, as exhibited in God's ordinary dealings with mankind, leaving it to individual members of her Communion to raise themselves to the height of this idea, as applied to the nobler Gifts of an Apostle. But if we can once attain to anything like a conception of this eminence, we shall perceive at a glance that the Inspiration of St. Paul is to be sought for not merely in the words to which he has

given utterance, but still more in the frame and condition of mind that prompted him to utter them. If this is so, surely no labour that tends to bring us nearer to the Apostle's mind can be really inconsistent with the reverence that is due to him.

I have only to add that as my object has been to lead people to the study of St. Paul's writings—not as a philological exercise, but—with a view to their being the better enabled to seize the scope of his meaning, I have thought it right to place at the head of my paraphrase the Epistle itself in English, according to the AUTHORIZED VERSION. It will be seen that I have retained the references and various renderings as they stand in the original edition of 1611, only removing them from the margin, to insert them between brackets in the text. But, on the other hand, I have taken upon myself to leave out the subscription at the end, as well as the headings of the chapters, and the running titles at the top of the pages.

THE EPISTLE.

THE EPISTLE OF ST. PAUL
TO
THE GALATIANS
WITH
A PARAPHRASE.

CHAPTER I.

PAUL, an apostle, (not of men, neither by man,
but by Jesus Christ, and God the Father, who
2 raised him from the dead ;) and all the brethren
which are with me, unto the churches of
3 Galatia ; Grace *be* to you and peace from God

PAUL, AN APOSTLE,—not sent as an apostle
from men, nor called to be an apostle by the
ministry of man, but by Jesus Christ himself,
and by God the Father, who raised him up
from among the dead,—and ALL THE BRETHREN
that are with me, to the several churches of
Galatia ; Grace be to you and Peace, from God

the Father, and *from* our Lord Jesus Christ,
4 who gave himself for our sins, that he might
deliver us from this present evil world, accord-
5 ing to the will of God and our Father: to
6 whom *be* glory for ever and ever. Amen. I
marvel that ye are so soon removed from him
that called you into the grace of Christ unto
7 another gospel; which is not another; but
there be some that trouble you, and would
8 pervert the gospel of Christ. But though we,
or an angel from heaven, preach any other
gospel unto you than that which we have
9 preached unto you, let him be accursed. As
we said before, so say I now again, If any
man preach any other gospel unto you than that
10 ye have received, let him be accursed. For
do I now persuade men, or God? or do I seek
to please men? for if I yet pleased men, I

the Father, and from our Lord Jesus Christ,
who gave himself up to death on account of
our Sins; in order that being redeemed out of
this present evil age—our house of bondage,—
he might lead us forth to the spiritual land of
promise—the Kingdom of Heaven,—in accord-
ance with the will of God our Father; to
whom be Glory for ever and ever! Amen.

I marvel at the change that has been wrought in you within so short a time. Some years ago ye were, through the Grace of Christ, called to the Gospel; and now, all at once, I find you falling away to another and a different Gospel. Another Gospel, do I say? No;—there is no Gospel but one. That to which ye have turned aside is nothing but the work of certain men, who have been disturbing your minds, and who seek to warp the Gospel of Christ. But the Gospel of Christ is not to be so dealt with. For even if we ourselves, or an angel from Heaven, were to preach to you a Gospel different from that which we have already preached to you, let him be *Anathema*! As in our joint names we have declared before, so now I, Paul, say to you again,—IF ANY ONE PREACHES TO YOU A GOSPEL DIFFERENT FROM THAT WHICH YE HAVE ALREADY RECEIVED, LET HIM BE *ANATHEMA*! What can have been passing in your minds? Do you imagine that I have sought to recommend myself to men and not to God? Or do

11 should not be the servant of Christ. But I
certify you, brethren, that the gospel which
12 was preached of me is not after man. For
I neither received it of man, neither was I
taught *it*, but by the revelation of Jesus Christ.
13 For ye have heard of my conversation in time
past in the Jews religion, how that beyond
measure I persecuted the church of God, and
14 wasted it: and profited in the Jews' religion
above many my equals [Gr. *equals in years*]
in mine own nation, being more exceedingly
15 zealous of the traditions of my fathers. But
when it pleased God, who separated me from
my mother's womb, and called *me* by his grace,
16 to reveal his Son in me, that I might preach
him among the heathen; immediately I con-
17 ferred not with flesh and blood: neither went
I up to Jerusalem to them which were apostles

you suppose that what I have aimed at in my teaching has been to make myself agreeable to men? Let me only beg of you to consider the circumstances that I am now placed in. You will then be assured that if my object had been to make myself agreeable to men, most certainly I should not have been at this moment in the service of Christ.

But without pursuing this topic further, I state it to you as a plain and simple fact, that the Gospel as I have preached it is not according to Man. No man delivered it to me. No man ever taught it me. I came by it solely through the Revelation that was made to me of Jesus Christ. For ye have heard what manner of life mine was in time past, while I continued in the customs of the Jews;—how I persecuted beyond measure the Church of God, and busied myself in destroying it;—and how, in my adherence to the customs of the Jews, I went a-head of many of the same age with myself in my own nation, as being more exceedingly zealous of the traditions of my forefathers. But when at length God—who set me apart even from my mother's womb, and who called me through his Grace—thought fit of his good pleasure to reveal his Son to me, in order that I might preach Him among the Heathen, I waited not to commune with flesh and blood, nor did I go up to Jerusalem to them that were Apostles before me; but I withdrew

before me; but I went into Arabia, and re-
18 turned again unto Damascus. Then after three
years I went up [Or *returned*] to Jerusalem
to see Peter, and abode with him fifteen days.
19 But other of the apostles saw I none, save
20 James the Lord's brother. Now the things
which I write unto you, behold, before God,
21 I lie not. Afterwards I came into the regions
22 of Syria and Cilicia; and was unknown by
face unto the churches of Judæa which were
23 in Christ: but they had heard only, That he
which persecuted us in times past now preacheth
24 the faith which once he destroyed. And they
glorified God in me.

CHAPTER II.

THEN fourteen years after I went up again to
Jerusalem with Barnabas, and took Titus with
2 *me* also. And I went up by revelation, and
communicated unto them that gospel which I

at once into the Deserts of Arabia, and from
thence went back again to Damascus. It was
not till after this, in the third year from the
Revelation I have spoken of, that I had inter-
course with any of the Apostles. I then went
up to Jerusalem to confer with Peter, and

tarried with him for a fortnight. But other of the Apostles saw I none, save James the brother of our Lord. IN WHAT I NOW WRITE TO YOU, BEHOLD, BEFORE GOD I LIE NOT. After this I went into the regions of Syria and Cilicia. But during the whole of this time I remained personally unknown to the several Churches of Judæa that were in Christ. All they knew about me was from the tidings that reached them ever and anon, that he who in times past used to persecute the Brethren, was then preaching the faith which he had before done his utmost to destroy; and they glorified God on my account.

Then, after an interval of some fourteen years, I again went up to Jerusalem, together with Barnabas, taking also along with me Titus, whose name is familiar to you all. In thus going up I acted in obedience to a Revelation that had been vouchsafed to me, and I laid before them that were at Jerusalem the Gospel that I had been preaching to the Gentiles. This I did, not to all the Brethren

preach among the Gentiles; but privately [*Or severally*] to them which were of reputation, lest by any means I should run, or had run
3 in vain. But neither Titus, who was with me, being a Greek, was compelled to be circum-
4 cised: and that because of false brethren un-
awares brought in, who came in privily to spy out our liberty which we have in Christ Jesus,
5 that they might bring us into bondage: to whom we gave place by subjection, no, not for an hour; that the truth of the gospel
6 might continue with you. But of these who seemed to be somewhat, whatsoever they were, it maketh no matter to me: God accepteth no

assembled together, but in private conference to those of most note; and I did it as a matter of precaution, lest haply my labour should be vain in the course that lay before me,—the same course that I had been following all along.

I know that of late it has been rumoured abroad that on this occasion I consented to receive from them that were at Jerusalem the Gospel that I was to preach;—that it was a part of this Gospel that the Gentiles should

be brought into obedience to the Law of Moses ;—and that in token thereof, my companion Titus,—as he was a Greek—was compelled to be circumcised.

But these things were not so. In the first place what is said about Titus is altogether incorrect.—There was no compulsion in the case. It was merely out of deference to the false Brethren that had been brought in unawares :—for many such there were who had crept in privily to act as spies upon the freedom that we enjoyed in Christ Jesus ; with a view to bring us into bondage :—but to these false Brethren I and those that were with me yielded in the way of submission, no, not for a moment ; our sole object being throughout that the Truth of the Gospel—recognized by the Apostles and Elders at Jerusalem—might be maintained for you.

In the next place, as to my having received anything, in the way either of authority or instruction, from those that were of any note, —how great soever they may have been makes

man's person : for they who seemed *to be somewhat* in conference added nothing to me :
7 but contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as *the gospel* of the circumcision *was*
8 unto Peter ; (for he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me towards the Gen-
9 tiles :) and when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship ; that we *should go* unto the heathen, and they unto
10 the circumcision. Only *they would* that we should remember the poor ; the same which I
11 also was forward to do. But when Peter was come to Antioch, I withstood him to the face,
12 because he was to be blamed. For before that

no difference to me ; God accepteth not the person of any man ;—but it was not so. For those that were of note communicated to me nothing whatsoever in addition to what I had before. But on the contrary, when they saw that I had been entrusted with the Gospel of the Uncircumcision, as Peter had been with the Gospel of the Circumcision :—for he that

had wrought in Peter to make him the Apostle of the Circumcision, the same wrought also in me, in my dealings with the Gentiles ;—and when they perceived the Grace and Favour that had been given to me, JAMES and CEPHAS, and JOHN,—men acknowledged to be the pillars of the Brotherhood,—gave to me and Barnabas the right-hand of fellowship, agreeing that we should go to the Gentiles, and they to them of the Circumcision ;—stipulating only that, wherever we went, we should remember the poor at Jerusalem. And I pray you to observe that it was in execution of the undertaking thus entered into, that I have since been zealously engaged in collecting the contributions of the Churches.

Besides all this,—so far from my being one whit behind the very chiefest Apostles,—when Peter some time afterwards came to Antioch, I withstood him to the face, showing that—judged by his own rule of conduct—he stood condemned. For when he first came,—acting upon his own convictions,—he used to eat with

certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them
13 which were of the circumcision. And the other Jews dissembled likewise with him; in-
14 somuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles
15 to live as do the Jews? We *who are* Jews by nature, and not sinners of the Gentiles,
16 knowing that a man is not justified by the works of the law, but by the faith of Jesus

the Gentiles; and he continued to do so till there came certain men from James, contending that there was nothing in the Decree of Jerusalem to admit Gentile Believers to an equality with those of Jewish birth. And when these men were come, Peter withdrew from the Gentiles, and kept himself aloof, through fear of them that were of the Circumcision. And the rest of the Jews, also, joined with him in acting thus insincerely,

so that even Barnabas was carried away along with them in their insincerity. But when I saw that they were not directing their steps straight by the Truth of the Gospel, I said to Peter before them all :

—If thou, being a Jew—instead of adhering to the customs of the Jews—thinkest thyself at liberty to fall in with the customs of the Gentiles, how is it that thou wouldst compel the Gentiles to submit to the customs of the Jews?

Then, turning to them that came from James, I continued :

—We, who have been preaching the Gospel at Antioch, are JEWS BY BIRTH, as well as yourselves, O ye men of Jerusalem, and not—as ye would tauntingly style them of the Uncircumcision—mere SINNERS OF THE GENTILES. Nevertheless, knowing that man does not become righteous from any performance of the works of the Law, nor in any other way, save only through Faith in Jesus Christ, we also,—Jews as we were—put our

Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law : for by the works of the law shall no flesh be
17 justified. But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin ? God
18 forbid. For if I build again the things which I destroyed, I make myself a transgressor.
19 For I through the law am dead to the law, that I might live unto God. I am crucified
20 with Christ : nevertheless I live ; yet not I, but Christ liveth in me ; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave
21 himself for me. I do not frustrate the grace

faith in Christ Jesus, in order that by means of our Faith in Christ, we might attain to righteousness ;—a thing that we never could have done by means of the works of the Law ; for so far as regards anything that can be done under the Law, we learn from the Psalmist that in the sight of God no man living shall be justified.—Only mark, I pray you, what your views would lead to. For if, in consequence of seeking for righteousness in Christ,

we also are to be set down as no better than sinners, what is this but to say that Christ is the Minister of Sin? Far from any of us be such a thought! No! Christ,—and Christ alone—is the Minister of Righteousness. As for the Law, our business has hitherto been to demolish the Law; and if, after this, I were to build it up again, I should show by my own acts that in demolishing it I had been a transgressor. For—if I am to speak of my own individual case,—be it known unto you—as many as are here assembled—that having passed through the Law, I became dead to the Law, to be alive unto God. Yea, I have been crucified with Christ:—as regards my former self, I no longer live:—but that which liveth in me is Christ. The life that I now live in the flesh is not as it once was, a life according to the Law; it is a life of Faith;—of faith in the Son of God who loved me, and gave himself for me. Let it not be supposed that in thus setting aside the Law that was given to our forefathers, I make

of God : for if righteousness *come* by the law, then Christ is dead in vain.

CHAPTER III.

O FOOLISH Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth,
2 crucified among you ? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith ?
3 Are ye so foolish ? having begun in the Spirit,
4 are ye now made perfect by the flesh ? Have ye suffered so many [Or *so great*] things in
5 vain ? if *it be* yet in vain. He, therefore, that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works
6 of the law, or by the hearing of faith ? Even

void the Grace and goodness of the God that gave it. No !—It is by upholding the Law that the Grace of God is made void. For if the Law had been sufficient to give life, what need would there have been of anything further ? If by means of the Law man could attain to righteousness, then has Christ died to no purpose.

OH YE SENSELESS GALATIANS: how could you allow yourselves to be fascinated as ye have been, after Jesus Christ had been once set forth before your eyes upon the Cross? One question only would I ask you,—When ye received the Spirit, did it come to you from the works of the Law, or from the hearing of Faith? Ye know that it was by the hearing of Faith. Are ye then so utterly senseless? after having begun in the Spirit—according to Faith,—do ye now think to make yourselves perfect in the Flesh,—by the works of the Law?—Have so many things been done for you in vain? Alas! to think it should be in vain!—I ask you once more:—When you had the Spirit ministered to you, and miraculous powers were exercised in your behalf, how were these things effected? Was it by the works of the Law, or by the hearing of Faith?—I appeal to yourselves for an answer.

Let it not be deemed by any one a strange thing that Faith should be made to stand

as Abraham believed God, and it was accounted
7 [Or *imputed*] to him for righteousness. Know
ye, therefore, that they which are of faith, the
8 same are the children of Abraham. And the
scripture, foreseeing that God would justify
the heathen through faith, preached before the
gospel unto Abraham, *saying* [*Gen. xii. 3*], In
9 thee shall all nations be blessed. So then they
which be of faith are blessed with faithful
10 Abraham. For as many as are of the works
of the law are under the curse: for it is written
[*Deut. xxvii. 26*], Cursed *is* every one that
continueth not in all things which are written
11 in the book of the law to do them. But that
no man is justified by the law in the sight of
God, *it is evident*: for [*Habac. ii. 4; Rom.*

thus high above the Law. Search the Scriptures and mark what is there written. For like as Abraham had faith in God, and this Faith—not any obedience of his to Law—was set down to him as righteousness, so likewise learn ye from hence, that it is not they which are of the Law that are the children of Abraham, but they which are of Faith. Again, it is written that, before ever the Law was given, God, foreknowing that he would make

the Gentiles righteous through Faith—as he is now doing,—proclaimed the Gospel to Abraham, saying ;—In thee and in thy seed shall all the nations of the earth be blessed.—This is clearly not a blessing given to them which are of the Law, but it is they which are of Faith that are blessed together with Abraham—emphatically the man of Faith. And in accordance with what I have just said, you will find that as many as are of the works of the Law, instead of being entitled to a blessing, are subject to a curse: for it is written,—Cursed is every one that continueth not in all things which are written in the Book of the Law, to do them.—And even if a man does perform the works of the Law, yet it is not by them that he is made righteous before God; for it is said by the Prophet, when speaking of the righteous man,—He shall live by reason of his Faith.—But the Law is not a thing of Faith:—the Law looks not to that which passes in a man's heart:—the Law looks only to his outward actions. The lan-

12 i. 17], The just shall live by faith. And the
law is not of faith : but [*Levit.* xviii. 5], The
13 man that doeth them shall live in them. Christ
hath redeemed us from the curse of the law,
being made a curse for us : for it is written
[*Deut.* xxi. 23]. Cursed *is* every one that
14 hangeth on a tree : that the blessing of Abra-
ham might come on the Gentiles through Jesus
Christ ; that we might receive the promise of
15 the Spirit through faith. Brethren, I speak
after the manner of men ; Though *it be* but
a man's covenant [Or *testament*], yet *if it*
be confirmed, no man disannulleth, or addeth
16 thereto. Now to Abraham and his seed were
the promises made. He saith not, And to
seeds, as of many ; but as of one, And to thy
17 seed, which is Christ. And this I say, *that*
the covenant, that was confirmed before of God

guage of the Law is this :—If a man doeth
these things he shall live in them.—If he fails
to do them he is by the Law subject to the
curse. From this curse of the Law, Christ
hath ransomed us, having on our behalf taken
the curse upon himself ; for it is written,
—Cursed is every one that hangeth on a tree.—
And the purpose for which he so took the

curse upon himself, was, that the blessing originally given to Abraham by reason of his faith might now in Christ Jesus come upon the Gentiles, that we through Faith might receive the promised gift of the Spirit.

My brethren, in order to explain these things more fully to you, I will put a case of the ordinary dealings between man and man. Suppose a covenant to be entered into between two parties;—though it be merely a man's covenant, yet when once it is ratified, no one can annul it, or add anything to it.

Now apply this to the case before us. God made a covenant with Abraham, and in this covenant the inheritance was promised to Abraham and to his seed. You will observe that it is not said,—*to thee and to thy seeds*,—as if spoken of more families than one, but—*to thee and to thy seed*—as if spoken of one only; and this ONE is Christ. For all they that are in Christ make together one family, and this family is the seed that is mentioned in the promise. Here then we have a covenant that was to be

in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

18 For if the inheritance *be* of the law, *it is* no more of promise : but God gave *it* to Abraham

19 by promise. Wherefore then *serveth* the law ? It was added because of transgressions, till the seed should come to whom the promise was made ; *and it was* ordained by angels in the

20 hand of a mediator. Now a mediator is not

21 *a mediator* of one, but God is one. *Is* the law then against the promises of God ? God forbid :

fulfilled in Christ, ratified by God before ever the Law was given ; and what I mean is this :—that the Law which did not come into existence till 430 years afterwards, could not annul this covenant, so as to make the promise contained in it of none effect. If, therefore, any man says that the inheritance is of the Law, he sets aside the covenant of God. For we know that it was through the promise contained in the covenant that God of his Grace bestowed the inheritance upon Abraham.

Whereto then serveth the Law ?—If the inheritance was already given by Promise, for

what purpose was the Law afterwards called into existence?

The Law was superadded because of men's transgressions, to keep up among the children of Israel the knowledge of good and evil, until such time as the seed should come, to whom the inheritance was promised. And we are taught that it was ordained by the ministry of Angels in the hands of a Mediator. Now wherever there is a Mediator there must needs be more parties than one to mediate between; and as God is in himself ONE—so likewise was He only one of the parties. The other party consisted of the children of Israel. But no engagement of theirs—however binding it might be upon themselves—could in any way affect the covenant previously made with Abraham, which was to have its fulfilment in Christ for the benefit of all nations. Are we then to infer that the Law which our forefathers received through the hands of Moses was in any way at variance with the promise that God had made to Abraham? By no means. So far

for if there had been a law given which could have given life, verily righteousness should
22 have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them
23 that believe. But before faith came, we were kept under the law, shut up unto the faith
24 which should afterwards be revealed. Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by
25 faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus.
27 For as many of you as have been baptized
28 into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female : for

from being at variance with the promise, the Law was subordinate to it. For if the Law that was ordained had been capable of giving life, in that case, Righteousness—the object of the promise—might have been by the Law. But such was not the case. The Law had no power to give life. On the contrary, we find in the Scriptures the whole world—Jews as well as Gentiles—comprehended in one universal

subjection to sin, for the promised inheritance to be through Faith in Jesus Christ given to such as should believe. Thus till Faith came, we—the Jews—were comprehended in subjection to the Law, and so kept, as it were, in ward, against the coming of the Faith that was to be revealed.

You see, then, that to us—the Jewish people—the Law answered the purpose of a guardian, keeping us in charge against the coming of Christ, to be made righteous by Faith. But now that the Faith that we were looking for is come, the days of our wardship are at an end. We have no guardian over us any longer. And the like privilege has, in fulfilment of the promise, been extended also to the Gentiles, so that through Faith ye are ALL sons of God in Christ Jesus. For as many of you as have been baptised into Christ, have put on Christ. There is among you no distinction between Jew and Greek;—no distinction between bond and free;—no distinction of male and female. But ye are all as ONE in Christ Jesus. And if

29 ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

CHAPTER IV.

Now I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though
2 he be lord of all; but is under tutors and governors until the time appointed of the
3 father. Even so we, when we were children, were in bondage under the elements [Or *rudi-*
4 *ments*] of the world: but when the fulness of the time was come, God sent forth his Son,
5 made of a woman, made under the law, to redeem them that were under the law, that
6 we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying,
7 Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an

ye are Christ's, then are ye indeed of the seed of Abraham, and so heirs according to the promise.

To explain myself further upon this point:—
The heir, as long as he is a child, differeth in nothing from a bond-servant, though he be lord of all; but is in subjection to governors

and stewards until the time appointed by the father. So we also—the Jews—while we were children, were in a state of bondage, in subjection to the rudiments of the world. But when the fulness of the time was come,—when the appointed period was completed,—God sent forth His Son, born of a woman, and that woman an Israelite—so that by the very circumstances of his birth he was in subjection to the Law,—to the end that all such as were in subjection to the Law being redeemed by him, we might be admitted by emancipation into the rank of sons. To the like son-ship ye also of the Gentiles have been called. And that ye are his sons, God himself beareth you witness, in that He hath sent forth into the heart of each of you the spirit of adoption,—yea, the very spirit of a son of his,—prompting you to address Him in your prayers as “ABBA,”—“OUR FATHER.” So then to every one of you I say—Thou art no longer a bond-servant but a son; and if a son, an heir also, through Christ, in fulfilment of the promises of God.

8 heir of God through Christ. Howbeit, then,
when ye knew not God, ye did service unto
9 them which by nature are no gods. But now,
after that ye have known God, or rather are
known of God, how turn ye again [Or *back*]
to the weak and beggarly elements [Or *rudiments*]
whereunto ye desire again to be in
10 bondage? Ye observe days, and months, and
11 times, and years. I am afraid of you, lest
I have bestowed upon you labour in vain.
12 Brethren, I beseech you, be as I *am*; for I *am*
13 as ye *are*: ye have not injured me at all. Ye
know how through infirmity of the flesh I
preached the gospel unto you at the first.
14 And my temptation which was in my flesh ye
despised not, nor rejected; but received me
as an angel of God, *even* as Christ Jesus.
15 Where is then [Or *what was then*] the blessed-

But there is one thing that I would ask of
you that are of the Gentiles:—At the time
that I have been speaking of, while ye were
still in ignorance of God, ye were in a state of
bondage to those that in reality are no Gods.
But now that ye have come to know God,—or
rather have come to be known of God,—how is

it that I find you turning back again to your weak and beggarly rudiments? How is it that having cast aside one set of them, ye must needs take up another, and enter again into bondage? I am told that ye have fallen away into the Mosaical observance of DAYS and MONTHS and SEASONS and YEARS. Ye have caused me much anxiety. I am fearful that the labour that I have bestowed upon you may after all have been in vain.

Nevertheless, I beseech you, my brethren, be as I am, for I am as ye are. What is there to hinder our being like-minded the one towards the other? I have no complaint to make. Ye have done me no wrong. So far from having done me wrong, ye cannot but remember that when I preached the Gospel to you for the first time, it was in weakness of body, but yet my trial in the flesh did not give rise to any feelings of indifference or aversion. On the contrary, ye received me as if I had been an angel from God,—as if Jesus Christ himself had come on earth to visit you. What was

ness ye spake of? for I bear you record, that,
if *it had been* possible, ye would have plucked
out your own eyes, and have given them to
16 me. Am I therefore become your enemy, be-
17 cause I tell you the truth? They zealously
affect you, *but* not well; yea, they would ex-
clude you [Or *us*], that ye might affect them.
18 But *it is* good to be zealously affected always
in a good *thing*, and not only when I am
19 present with you. My little children, of whom
I travail in birth again until Christ be formed
20 in you, I desire to be present with you now,
and to change my voice; for I stand in doubt
21 of you [Or *am perplexed for you*]. Tell me,
ye that desire to be under the law, do ye not
22 hear the law? For it is written, that Abra-
ham had two sons, the one by a bondmaid,
23 the other by a freewoman. But he *who was*
of the bondwoman was born after the flesh;
but he of the freewoman *was* by promise.

then your rejoicing? For I bear you witness
that if it had been possible ye would have
plucked out your very eyes to give them to
me. And after all this, am I to be looked
upon as your enemy, for having spoken the
truth to you?

They that have been at work among you pay you court, but not in the right way. On the contrary, they seek to shut you (as it were) out of doors, in order that ye may have to court them. But the right thing is for people to be courted aright at all times; and this is how I have courted you, and not merely during the time of my being present with you, my little children! for, indeed, I am again in travail, until Christ be formed within you. Yea, I could have wished to be present with you now, and to change my tone; for I am sore perplexed about you, and know not what to think.

But tell me, ye that would fain be under the Law, do ye not attend to what the Law says? For it is written that Abraham had two sons, the one by the bond-maid, and the other by the free-woman. But he that was of the bond-maid was born—in the ordinary course of nature—according to the flesh; while he that was of the free-woman was born—of the

24 Which things are an allegory ; for these are the
two covenants [Or *testaments*] ; the one from
the mount Sinai [Gr. *Sina*], which gendereth
25 to bondage, which is Agar. For this Agar is
mount Sinai in Arabia, and answereth to [Or
is in the same rank with] Jerusalem which
now is, and is in bondage with her children.
26 But Jerusalem which is above is free, which
27 is the mother of us all. For it is written
[*Isaiah* liv. 1], Rejoice, *thou* barren that bearest
not ; break forth and cry, thou that travailest
not ; for the desolate hath many more children
28 than she which hath an husband. Now we,
brethren, as Isaac was, are the children of
29 promise. But as then he that was born after
the flesh persecuted him *that was born* after
30 the Spirit, even so *it is* now. Nevertheless,
what saith the scripture ? [*Gen.* xxi. 10] Cast
out the bondwoman and her son : for the son
of the bondwoman shall not be heir with the

Grace of God—by promise. Now these facts
have an allegorical meaning. For the two
women here spoken of represent the two cove-
nants ; the one, from Mount Sinai, bringing
forth her children into bondage,—this is Agar,
and corresponds to Jerusalem that now is ; for
Jerusalem, like Agar, is in bondage with her

children;—this is the covenant of the Law. The other—the Jerusalem that is above,—the covenant of Faith—is free like Sarah, and she it is that is the mother of us all that are in Christ:—for it is of her and the multitude of her children that the Prophet speaks when he says—Rejoice, thou barren, that bearest not; break forth and cry thou that travailest not; for she that is desolate hath many children, more than she that is married.—Her offspring we are; for we, my brethren, like Isaac, are children of the promise. But as in the days of Isaac, he that was born according to the flesh—the son of the bond-maid—persecuted him that was born according to the Spirit, the son of the free-woman, even so is it now: They that are born according to the flesh—that are of the covenant of the Law—persecute them that are born according to the Spirit—that are of the covenant of Faith. But what saith the Scripture?—Cast out the bond-woman and her son; for the son of the bond-woman shall in no wise share in the inheritance with the son

31 son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free.

CHAPTER V.

STAND fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled
2 again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised,
3 Christ shall profit you nothing. For I testify again to every man that is circumcised, that he
4 is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from
5 grace. For we through the Spirit wait for the hope of righteousness by faith. For in Jesus
6 Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh
7 by love. Ye did run well; who did hinder you [*Or who did drive you back*] that ye
8 should not obey the truth? This persuasion

of the free.—Wherefore, my brethren, the inheritance is ours: for we that are of the covenant of Faith, are children not of the bond-woman but of the free. Christ hath made us free. Stand ye fast, therefore, in the freedom that he hath given you, and do not

allow yourselves to be again entangled in the yoke of bondage.

Behold, I, PAUL, declare unto you that if ye submit to be circumcised, Christ will profit you nothing. I repeat it again, and testify to every man among you that if he submits to be circumcised, he thereby binds himself to perform the whole Law. Ye that seek for Righteousness in the Law of Moses have separated yourselves from CHRIST: ye have fallen away from the GRACE of God;—yea—ye have utterly lost the Hope of Righteousness;—a hope that we that are in Christ look forward to the fulfilment of, not in the works of the Flesh, but in the Spirit;—not through obedience to the Law, but through Faith. For in Christ Jesus—to them that are in Christ—neither circumcision availeth anything, nor uncircumcision; that which availeth to them is FAITH working through LOVE.

Ye began by running aright. How is it that any one should have come athwart your course to prevent your continuing to be guided

9 *cometh* not of him that calleth you. A little
10 leaven leaveneth the whole lump. I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever
11 he be. And I, brethren, if I yet preach circumcision, why do I yet suffer persecution?
12 then is the offence of the cross ceased. I would they were even cut off which trouble
13 you. For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another.
14 For all the law is fulfilled in one word, *even* in this [*Levit.* xix. 18; *Matth.* xxii. 39]; Thou

by the Truth? The guidance that ye have yielded to came not from him that called you. Let it then be clean swept out from among you; for, remember, a little leaven leaveneth the whole lump. For my part, I have confidence in you in the Lord, trusting that ye will be no otherwise minded than I am:—Still, he that hath busied himself in disturbing your minds, will have to answer for what he has done, whoever he may be. As for my own conduct, I leave the facts to speak for

themselves. For if I had really gone on preaching circumcision to the present time, how could you possibly account for the Jews having continued to persecute me—as they are doing at this moment? Do you imagine that their animosity against me can have had any other foundation than this,—that the Cross of Christ—as superseding the Law—is still a stumbling-block to them,—a thing they cannot get over? I only wish that those that have unsettled you upon these points may be cut off from among you.

For, as I was saying before, ye have been called to freedom, my brethren : only, remember that yours is a spiritual freedom, and do not make it an occasion for the flesh, as if it were merely a dispensation from the Law. Think not that your freedom consists in every man doing what is right in his own eyes, without regard to others. On the contrary, be ye as bond-servants one to another through Love. In so doing ye will fulfil everything that the Law requires. For the whole Law is com-

15 shalt love thy neighbour as thyself. But if
ye bite and devour one another, take heed
16 that ye be not consumed one of another. *This*
I say then, Walk in the Spirit, and ye shall
not fulfil [Or *fulfil not*] the lust of the flesh.
17 For the flesh lusteth against the Spirit, and
the Spirit against the flesh: and these are con-
trary the one to the other: so that ye cannot
18 do the things that ye would. But if ye be
led of the Spirit, ye are not under the law.
19 Now the works of the flesh are manifest,
which are *these*; Adultery, fornication, un-
20 cleanness, lasciviousness, idolatry, witchcraft,
hatred, variance, emulations, wrath, strife, sedi-
21 tions, heresies, envyings, murders, drunken-
ness, revellings, and such like: of the which
I tell you before, as I have also told *you* in

prehended in this one precept:—THOU SHALT
LOVE THY NEIGHBOUR AS THYSELF.—If thou
lovest thy neighbour thou wilt do him no evil.
But if, instead of loving every man his neigh-
bour, ye bite and devour one another;—if ye
think yourselves to be released from the com-
mandments of the Law, and at the same time
are not governed by LOVE;—then are ye in
danger of being destroyed by one another.

That I may not be misunderstood, I will impress this upon you again. What I mean to say is this;—WALK IN THE SPIRIT, AND YE SHALL IN NO WISE FULFIL THE LUSTS OF THE FLESH.—For the Flesh lusteth against the Spirit, and the Spirit against the Flesh, these two being opposed the one to the other; and as long as this opposition lasts, ye are at a stand-still, and cannot do the things that ye would. But, as soon as ye are led by the Spirit, thenceforth ye cease to be under the power of the Law, for ye no longer do the works of the Flesh. Now the works of the flesh are those outward and open acts which are forbidden by the Law, such as fornication, uncleanness, lasciviousness;—idolatry, sorcery;—hatreds, strifes, jealousies, wraths, contentions, factions, heresies;—ill-will, murder;—drunkenness, revellings, and the like. Think not that Christ hath set you free to do the things that are thus forbidden by the Law: on the contrary, I forewarn you now, as I have done before, that they who do such things shall

time past, that they which do such things shall
 22 not inherit the kingdom of God. But the fruit
 of the Spirit is love, joy, peace, long-suffering,
 23 gentleness, goodness, faith, meekness, temper-
 24 ance : against such there is no law. And they
 that are Christ's have crucified the flesh with
 25 the affections [Or *passions*] and lusts. If we
 live in the Spirit, let us also walk in the
 26 Spirit. Let us not be desirous of vain glory,
 provoking one another, envying one another.

CHAPTER VI.

BRETHREN, if [Or *although*] a man be over-
 taken in a fault, ye which are spiritual, restore
 such an one in the spirit of meekness ; con-
 sidering thyself, lest thou also be tempted.
 2 Bear ye one another's burdens, and so fulfil
 3 the law of Christ. For if a man think him-

not inherit the kingdom of God. But the
 fruits of the Spirit are these ;—love, joy,
 peace, long-suffering, gentleness, kindliness,
 faith, meekness, temperance ; against these
 there is no Law.—As many as bring forth
 these fruits of the Spirit, will no longer find
 themselves and the Law in opposition the one

to the other. For albeit they look not to the Law, yet will they do none of those acts of the Flesh that are forbidden by it. For, so far from living after the Flesh, they that are Christ's have crucified the Flesh, with the affections and lusts thereof. They have died to the Flesh, and they live only to the Spirit. If, then, we live in the Spirit, in the Spirit let us also walk. And therewith, also, let us not be puffed up with self-conceit, which can lead to nothing but irritation and ill-will one against another.

Nay, my brethren, even if a man be overtaken in a fault, let him not be harshly dealt with ; but let those among you that are spiritual set him right again in the spirit of meekness ; for to each of you I say—consider with thyself that some time or other thou also mayest be tempted.

Be ye ready, as fellow-travellers, to bear one another's burthens ; and in so doing ye will fulfil the Law of Christ. Let no man among you think more highly of himself than

self to be something, when he is nothing, he
4 deceiveth himself. But let every man prove
his own work, and then shall he have rejoicing
5 in himself alone, and not in another. For
6 every man shall bear his own burden. Let
him that is taught in the word communicate
7 unto him that teacheth in all good things. Be
not deceived; God is not mocked: for what-
soever a man soweth, that shall he also reap.
8 For he that soweth to his flesh shall of the
flesh reap corruption; but he that soweth to
the Spirit shall of the Spirit reap life ever-
9 lasting. And let us not be weary in well
doing: for in due season we shall reap, if we
10 faint not. As we have, therefore, opportunity,
let us do good unto all *men*, especially unto
11 them who are of the household of faith. Ye
see how large a letter I have written unto
12 you with mine own hand. As many as desire
to make a fair show in the flesh, they constrain

he ought to think; for if any one fancies himself to be something, when in fact he is nothing, he deceives himself, and is under a delusion. But let every man look to himself, and make a proper estimate of his own doings; and then if he has anything to glory in, it will be in

himself, and not in what he supposes to be the shortcomings of others. For every one among us has his own load to carry. Let him that is taught the Word impart all manner of good things to him that teacheth him.

Be not deceived; God is not mocked, for whatsoever a man soweth, that shall he also reap. He whose object is worldly,—he that soweth with a view to his own flesh,—shall of the Flesh reap corruption; he shall turn again to his earth, and then all his thoughts perish. But he that soweth with a view to the Spirit, shall of the Spirit reap life eternal. If, then, we would sow to the Spirit, let us not be weary in well-doing; and then in due season we shall reap, if we faint not. Let us, therefore, as we have opportunity, do that which is good unto all, especially unto them that are of the household of Faith.

Ye see in what large letters I now write to you with mine own hand:—As many as desire to make a good show in the Flesh, and

you to be circumcised ; only lest they should
13 suffer persecution for the cross of Christ. For
neither they themselves who are circumcised
keep the law ; but desire to have you circum-
14 cised, that they may glory in your flesh. But
God forbid that I should glory, save in the
cross of our Lord Jesus Christ, by whom [Or
whereby] the world is crucified unto me, and
15 I unto the world. For in Christ Jesus neither
circumcision availeth anything, nor uncircum-
16 cision, but a new creature. And as many as
walk according to this rule, peace *be* on them,
17 and mercy, and upon the Israel of God. From
henceforth let no man trouble me : for I bear
in my body the marks of the Lord Jesus.

to keep well with them that are of the Law,
these would constrain you to be circumcised.
But in so doing their object is merely to avoid
being persecuted on account of the Cross of
Christ. They do not act out of any respect
for the Law. For, with all their zeal for
circumcision, they themselves do not keep the
Law. The only reason they have for wishing
you to be circumcised is that they may glory
in ^{*}your flesh. But far be it from me to glory,

save in the Cross of our Lord Jesus Christ. I glory in his Cross, because through him the world has been crucified to me, and I unto the world. For—as I have said before—in Christ Jesus neither circumcision availeth anything, nor uncircumcision;—the only thing that availeth is the creation of a new being. I glory, therefore, in the Cross, because the old man has been crucified together with Christ, and a new man has been created within me. On all those that walk according to the rule that I have been laying down,—on all that, looking only to the Cross of Christ, seek to be made new creatures;—on them,—the spiritual seed of Abraham, the ISRAEL OF GOD,—be peace and mercy.

From henceforth let no man trouble me. For if others glory in their circumcision, I have something higher to glory in; namely, this—that as I have been crucified with Christ, so do I now carry about with me the dying of the Lord Jesus. Yea—so to speak—I bear in my body the marks of his crucifixion.

18 Brethren, the grace of our Lord Jesus Christ
be with your spirit. Amen.

The Grace of our Lord Jesus Christ be with
your spirit, my brethren. Amen.